

A DECLARATION

BY THE GENERAL CONVENTION OF THE
NEW JERUSALEM IN THE UNITED
STATES OF AMERICA

The Reason for the Declaration

A Statement of the Doctrine of Swedenborg
and the New Church Concerning
Marriage and the Sins
Against Marriage

ISSUED BY THE
GENERAL COUNCIL OF THE GENERAL CONVENTION OF THE
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“The necessity has arisen for the New Church to make clear its stand for the sanctity of marriage and purity of life, at this time, because of the teaching put forth in the name of the New Church by the body commonly known as the ‘Academy,’ with headquarters at Bryn Athyn, Pa., that under certain conditions sexual relations outside of marriage are not evil, nor a violation of the commandment, ‘Thou shalt not commit adultery.’ The body holding these views has organized under the name, ‘The General Church of the New Jerusalem,’ which so resembles the name, ‘The General Convention of the New Jerusalem in the United States of America,’ that the unadvised may mistake one for the other. They have also insisted before the public and in a court of law, and in their periodical and other writings, that their teaching is the teaching of Swedenborg, and is the doctrine of the New Church.

“The General Convention of the New Jerusalem in the United States of America, assembled in its eighty-ninth Annual Session, being its first session since the hearing in the court of law, above referred to, hereby denies and repudiates this teaching, and affirms that the Writings of Swedenborg condemn as evil all sexual relations outside of marriage, as well as all conduct, thought or intention that does not accord therewith, in letter and in spirit; and

further, that the only law of purity for all men is that declared by our Lord Jesus Christ in Matthew v. 28: 'But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.'

"The revelations made by the Lord through the instrumentality of Emanuel Swedenborg, for the establishment of the New Church spoken of in Revelation xxi. 2, contain many new and wonderful statements regarding the Divine origin, the holiness, the purity, and the spiritual use of marriage. They teach that marriage is the highest, the holiest, the most intimate, and the most enduring relation into which finite beings can enter; that it derives its origin from the Lord, not only because He instituted it in the beginning, but because it is from Him, being derived from the union or marriage of love and wisdom in Him; and that it also represents the union of the Lord and the church, the Lord being called in Scripture the husband, and the church the bride or wife. The sacred use of marriage is also shown not only in the continuance and increase of the human race, but also in the salvation of human souls and the perfecting of character; for the true husband no longer loves himself for his own sake, but for the sake of his wife; and the wife no longer loves her womanly qualities and abilities for her own sake, but for the sake of her husband, the power of self-love being thereby broken, so that a pure and unselfish love can take its place."

The Reason for the Declaration



The Reason for the Declaration

The teaching of the Academy that under certain conditions sexual relations outside of marriage are not evil nor a violation of the commandment, "Thou shalt not commit adultery," may be found in "Laws of Order for the Preservation of the Conjugal," by the Rev. C. Th. Odhner, with an introduction by Bishop Pendleton, published by the Academy of the New Church, in 1904. This book was advertised at the time of its issue as presenting "a plain statement of the position of the Academy" on the subject, and at the first General Assembly of the General Church, the general organization of the Academy, following the publication of the book, the stamp of approval was placed upon it by the Academy ministers. The Journal of the Council says, "The ministers stated that they considered the book an able and correct presentation of the position of our body in regard to the subject of which it treats; that its publication was necessary; and that a great use will be performed by it." (*New Church Life*, October, 1904.)

In the introduction to this book, after presenting what he calls positive and negative means of preserving the conjugal, Bishop Pendleton says: —

There are also means of preservation that are neither positive nor negative, but intermediate. We are told that the love of the sex in general is at first an intermediate love, neither good nor evil; but that it becomes good or evil in the degree that it is determined to one of the sex, or becomes roaming lust; and further, while it is still in this intermediate state, it may be ultimated, and yet remain intermediate, as being neither good nor evil, provided the ultimatum be limited to one; and that in such cases the conjugal cannot otherwise be preserved, or would be defiled and jeopardized. (*Laws of Order*, pp. 19, 20.)

There is no authority for this teaching. The doctrine teaches otherwise.

Later in the same book the author, although acknowledging that in themselves non-conjugal relations are evil (p. 153), nevertheless argues that under certain conditions in the practice of them one is "outside the evil of sin, and ascends into a sphere which is intermediate between good and evil" (pp. 164, 165). The author recognizes it as the vital difference between the position of the Academy and the position of the Convention ministers on this subject, as expressed in a formal resolution and report of the ministers in 1903, that the Convention ministers hold that all sexual relations outside of marriage are forbidden by the Divine commandment, while the Academy holds that under some circumstances they are not so forbidden, and he seeks to justify the Academy position (pp. 126-129, 165, 166). Appeal to the saving power of the Lord in such temptations is treated as inappropriate and ineffectual, and as not protecting Christian men and members of the New Church from the necessity and duty, under certain conditions, of holding such relations outside of marriage. (pp. 176-179.)

In the Orphans' Court of Lancaster, Pa., at the audit of the administrator's account in the Kramph Estate in July, 1908, the book "Laws of Order for the Preservation of the Conjugal," was placed in evidence by the counsel for the Academy. At the same hearing an officer of the Academy placed in evidence "A declaration concerning the doctrine of fornication and concubinage," prepared by Bishop W. F. Pendleton, and accepted by the Joint Council of the Clergy and of the Executive Committee of the General Church of the New Jerusalem, the Academy bodies, by formal resolution, as the expression of its views of the doctrine of fornication and concubinage. This declaration after summarizing Nos. 444-476 of "Scortatory Love," proceeds: —

In respect to the relation of the sexes, the Doctrine of the New Church recognizes three degrees of the same: *First*, marriage in time for eternity; *second*, marriage in time for time; *third*, a relation that is analogous to marriage.

Marriage for eternity is for youth and early manhood and womanhood, and no other marriage or relation of the sexes is recognized in the Doctrine of the New Church as legitimate and according to order for young men, except as noted in the doctrine given above, and none other whatsoever for young women or virgins.

Marriage in time for time, or marriage to continue only during life in the world, is for widowers and widows, and for unmarried men and women who have reached or passed the period of middle age. Marriage for eternity is, however, not excluded from this period.

The relation that is analogous to marriage has been presented in full in the foregoing summary of doctrine. It is not to be entered into with any woman except one who has been led astray from the paths of virtue; and during the continuance of this relation, such woman should not have any dealings with other men. But this relation entered into or established with women other than those who have departed from the paths of virtue, would break the bond of society and destroy the order of heaven; it is, therefore, absolutely forbidden in the Doctrines of the New Church, and is not to be admitted into thought or consideration by the members of the Church.

The uses of this doctrine, as given in the work on "Conjugal Love," in establishing a condition analogous to marriage, as intermediate between an orderly marriage on the one hand, and adultery and promiscuous whoredom on the other, are, as the doctrine states, in accord with the common perception of mankind and the teaching of experience.

Among these uses are: the cure of physical disease; the healing or prevention of insanity; the restoration of conjugal love, thereby bringing back the hope and promise of salvation and eternal life; the lessening of the dangers of seduction and adultery; the diminishing of brothels, and the vile diseases incident to them; and presents what is perhaps the only hope for the reformation of fallen women; to say nothing of the prevention of certain nameless evils.

It is distinctly to be understood that any practice under the above doctrine is justified only where there is imminent danger of injury and destruction to mind and body. It is not justified merely by strong physical desire.

From the summary of the Doctrine herein given, and the brief considerations presented, it will be seen, therefore, that if there is immorality anywhere it is in the doctrine itself, for which revelation is responsible. But the General Church of the New Jerusalem rejects this conclusion as enormous, and holds that the doctrine is not immoral, but eminently moral, and is a part of the Heavenly Doctrine, which has been given in mercy to mitigate and heal the miseries of mankind.

The falsity of the Academy Declaration is the falsity of the whole teaching of the Academy on this subject. It has lost all sense of relation and perspective, and exalts methods of the Lord's government of the evil as laws of spiritual life. In the emphasis it gives to the fact that some forms of evil are less grievous than others because less harmful to marriage love, it loses sight of the vastly more important truth, repeatedly and emphatically declared in the doctrines, that all sexual connections outside of marriage, and all thoughts of such connections, are evil and are condemned by the Divine commandment. These contentions are the more harmful because put forth under the plea of loyalty to the doctrine of the New Church. We believe in loyalty to the doctrine, to the whole doctrine, but not to an interpretation which makes one part of the doctrine contradict other parts and the spirit of the whole. The Academy fails to place the particulars of doctrine under the general, and confusion is the result. Principles which relate to wholly different conditions and which are remote from the needs of Christian men are presented to members of the church and to young men of the church as Divine laws of order and Christian duty, applicable in their discretion to their

case. The doctrine and the Church are falsified before the world, and holy things are brought into contempt.

Witnesses produced by the Academy in the Kramph case further declared their belief that the teaching of the Academy on this subject was formerly and is now the teaching of the General Convention, and had been the teaching of the Convention's Theological School.

It is evident that from the testimony of the Academy in the Kramph case, and their insistence that the teaching of the Academy is the teaching of Swedenborg and of the New Church, the Court was led to the opinion that the doctrines of Swedenborg and the New Church are immoral and repugnant to the law of the land. The decision of the Lancaster Court, and a second decision of the same Court dismissing exceptions, so characterized the teachings of Swedenborg and the New Church, and brought the Convention under the same condemnation as the Academy, with the possible exception that the Convention may not teach all the doctrines of Swedenborg. It may be needless to quote the language of the decisions which were sent broadcast over the land, inasmuch as the Supreme Court of Pennsylvania has now (June 22, 1909), announced its decision that the decree of the lower Court must be reversed.

The experience in the Kramph case, however, showed the necessity for the General Convention to make clear the stand of the New Church for the sanctity of marriage and purity of life, and to disclaim the Academy teaching as not the true interpretation of the doctrine. Such a declaration is due to the Church and to the public. The foregoing Declaration was therefore adopted by the General Convention, and the General Council recommends that it be adopted also by the several Associations and Societies of the Church.

A Statement of the Doctrine of Sweden-
borg and the New Church
Concerning Marriage and
the Sins Against
Marriage

MARRIAGE AND THE SINS AGAINST MARRIAGE

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I.

The Divine Origin and Spiritual Nature of Marriage.

THE revelations made by the Lord through the instrumentality of Emanuel Swedenborg, for the establishment of the New Church spoken of in Revelation xxi. 2, contain many new and wonderful statements regarding the Divine origin, the holiness, the purity, and the spiritual use of marriage. These statements are to be found in the work on "Marriage Love," published at Amsterdam in 1768, and in great abundance in other writings of the Church. They teach that marriage is the highest, the holiest, the most intimate, and the most enduring relation into which finite beings can enter; that it derives its origin from the Lord, not only because He instituted it in the beginning, but because it is from Him, being derived from the union or marriage of love and wisdom in Him; and that it also represents the union of the Lord and the church, the Lord being called in Scripture the husband, and the church the bride or wife. The sacred use of marriage is also shown not only in the continuance and increase of the human race, but also in the salvation of human souls and the perfecting of character; for the true husband no longer loves himself for his own sake, but for the sake of his wife; and the wife no longer loves her womanly qualities and abilities for her own sake, but for the sake of her husband, the power of self-love being thereby broken, so that a pure and unselfish love can take its place.

Being Divine in its origin and spiritual in its nature,

true marriage makes one with genuine religion. The depth and happiness of marriage increase as the married partners grow in spiritual life. Their love for each other and their love for the Lord increase together. On the other hand, no deep marriage is possible in an irreligious life, in which husband and wife live and meet only on the plane of worldly interests; still less when they are actuated by self-love.

The religious character and the sacredness of true marriage are made clear in the following passage from the early pages of the work on "Marriage Love":—

There is true marriage love; which is so rare at the present day that what it is is not known, and scarcely is it known to exist. . . .

But none come into this love, or can be in it, except those who go to the Lord and love the truths and do the goods of the church. . . .

The reason why none can be in true marriage love except those who receive it from the Lord, — who are those that go directly to Him and from Him live the life of the church, — is that this love, viewed from its origin and its correspondence, is celestial, spiritual, holy, pure and clean, beyond every love that exists among the angels of heaven and among the men of the church, as was shown above at n. 64, and these its attributes can be given to those only who are conjoined with the Lord and are consociated by Him with angels of heaven. For these shun loves outside of marriage, which are conjunctions with others than one's own consort, as they would flee from ruin of the soul and from the lakes of hell; and so far as consorts shun such conjunctions even as to the lusts of the will and intentions therefrom, is the love purified in them, and gradually becomes spiritual, — first while they live on earth, and afterwards in heaven. No love either with men or angels can ever become pure, — not even this love. But as the Lord primarily regards the intention, which is of the will, in so far as a man is in this intention and perseveres in it, he is introduced into and gradually progresses in its purity and

holiness. . . . The reason why those who love the truths of the church and do its goods come into this love, and can abide in it is, that such and no others are received by the Lord; for they are in conjunction with Him, and thereby can be kept by Him in this love. (Marriage Love, 57, 71, 72.)

See also this passage from the "Heavenly Arcana":—

Few know what the origin of marriage love is. Those who think from the world believe that it is from nature; but those who think from heaven believe that it is from the Divine in heaven.

True marriage love is a union of two minds, which is a spiritual union; and all spiritual union descends from heaven, from which it follows that true marriage love is from heaven, and that its first *esse* is from the marriage of good and truth in heaven. The marriage of good and truth in heaven is from the Lord; therefore in the Word the Lord is called the Bridegroom and Husband, while heaven and the church are called the bride and wife; and also heaven is compared to a marriage.

From this it is plain that true marriage love is the union of two as to interiors, which pertain to thought and will, and thus to truth and good, truth pertaining to the thought and good to the will. For he who is in true marriage love loves what the other thinks and wills; thus also loves to think and will like the other, consequently to be united to the other and to become as one man. This is what is meant by the Lord's words in Matthew: "And they twain shall be one flesh, therefore they are no more twain, but one flesh." (xix. 4-6; Gen. ii. 24.)

The enjoyment of true marriage love is internal because it is of minds, and therefrom is also external, or of bodies. But the enjoyment of love not of true marriage is only external enjoyment without internal, which is of bodies, not of minds. This latter enjoyment is earthly, mostly like that of animals, and therefore in time perishes; but the former enjoyment is heavenly, as that of men should be, and therefore is permanent.

No one can know what true marriage love is and what its enjoyment, unless he be in the good of love and in the truths of faith from the Lord; since, as just said, true marriage love is from heaven and from the marriage of good and truth there.

From the marriage of good and truth in heaven and the church we may learn what marriages should be on earth, namely, that they should be between two, one husband and one wife, and that true marriage love is impossible when one husband has several wives.

What is done from true marriage love is done from freedom on both sides, since all freedom is from love, and both have freedom when one loves what the other thinks and wills. From this it follows that the wish to rule in marriages destroys genuine love, for it takes away its freedom, thus also its enjoyment. The enjoyment of ruling, which takes its place, causes disagreement and sets minds at enmity, and causes evils to take root according to the nature of the rule on one part and the nature of the servitude on the other.

From all this it can be seen that marriages are holy, and that to do violence to them is to do violence to that which is holy; consequently that adulteries are profane; for as the enjoyment of marriage love descends from heaven, so the enjoyment of adultery ascends out of hell.

They therefore who find enjoyment in adulteries can no longer receive any good and truth from heaven; hence those who have found enjoyment in adulteries, afterward make light of and also in heart deny the things which are of the church and of heaven. The reason of this is that the love of adultery is from the marriage of evil and falsity, which is infernal marriage. (Heavenly Arcana, 10167-10175.)

THE PROTECTING POWER OF TRUE MARRIAGE.

Another brief extract opens our eyes to the great holiness and power of true marriage:—

True marriage love is a source of power and protection against the hells, as it is against the evils and falsities that

ascend from the hells, and for the reason that through marriage love man has conjunction with the Lord, and the Lord alone has power over all the hells; also because through marriage love man has heaven and the church; consequently as the Lord unceasingly protects heaven and the church from the evils and falsities that rise up from the hells, so He protects all who are in true marriage love because such and no others have heaven and the church. For heaven and the church are a marriage of good and truth, from which is marriage love, as has been said above. And this is why through marriage love man has peace, which is inmost joy of heart from a complete safety from the hells and a protection from infestations of the evil and falsity therefrom. (Apocalypse Explained, 999.)

TRUE MARRIAGE IS ETERNAL.

True marriage, Divine in its origin, and spiritual in its nature, is also eternal, for it is a vital part of the eternal nature of each partner, and as they live on in heaven the marriage between them deepens in blessedness forever. This teaching, that true marriage is eternal, Swedenborg shows to be consistent with the Lord's saying to the Sadducees, that "in the resurrection they neither marry nor are given in marriage." The Lord was declaring to the Sadducees, who denied that there is any resurrection, two things: first, that there is an eternal life beyond the grave; and second, that the conditions of that life are spiritual and very different from their gross suppositions. In the matter of marriage, whether you think of that inmost holy marriage, which is each one's relation with the Lord, or whether you think of the marriage of love and wisdom in each one's own soul, or of the spiritual union of husband and wife in the eternal life of heaven, which is a result of this interior union,—there is no question, the Lord declares, about any of these; the eternal relation with the Lord and with others is just that for which one's life on earth has prepared him. The

essential choice and purpose of one's life, the determination of character, and so of eternal destiny, is the giving in marriage which is effected here and not in heaven. This spiritual marriage is consummated and fixed in the life on earth; and therefore in this sense there is no marrying or giving in marriage in heaven. The choice belongs to this world, the development of it to the other world. (See Marriage Love, 41.)

II.

The Divine Law of Purity.

ANOTHER view of the sacredness of marriage as it exists in heaven and as it should exist among men on earth who live as spiritual men in faith in the Lord and in obedience to His law, is gained from the explanations of the command, "Thou shalt not commit adultery," which are given in several places in the writings. Note first that the laws of the Decalogue are eternal laws and binding upon Christians:

Let every one take heed to himself, lest he should suppose that the laws of life are abrogated, such as are in the Decalogue, . . . for those laws are confirmed both in the internal and external form, by reason that they cannot be separated. (Heavenly Arcana, 9211. See also 9349.)

With reference to the command forbidding adultery we quote first from "The Doctrine of Life for the New Jerusalem," published five years before the work on "Marriage Love":—

Committing adultery, in the sixth* commandment of the Decalogue, means in the natural sense, not only committing whoredom (*scortari*), but also acting obscenely, speaking lasciviously, and thinking uncleanly. But in the spiritual sense, committing adultery means to adulterate the goods of the Word, and to falsify its truths. And in the highest sense, to commit adultery means to deny the Divinity of the Lord, and to profane the Word. Such are adulteries of every kind. The natural man may know from rational

*According to the numbering used by Roman Catholic and Lutheran Churches.

light, that to commit adultery means also to act obscenely, to speak lasciviously, and to think uncleanly; but he does not know, that to commit adultery also means to adulterate the goods of the Word, and to falsify its truths; and still less that it means to deny the Divinity of the Lord, and to profane the Word. Hence he does not know, that adultery is so great an evil that it may be called diabolism itself; for whoever is in natural adultery is also in spiritual adultery, and *vice versa*. That this is so will be shown in a little special work on "Marriage." But they who do not regard adulteries as sins, in faith and life, are at once in adulteries of every kind. . . .

From all this it may be concluded and seen, without a doubt, whether a man is a Christian or not; yea, whether or not he has any religion. He who does not regard adulteries as sins, in faith and life, is not a Christian; nor has he any religion. But, on the other hand, he who shuns adulteries as sins, especially if on that account he regards them with aversion, and still more he who on that account abominates them, has religion; and if he be in the Christian Church, he is a Christian. But of these things more will be said in the little work on "Marriage." In the meantime see what is said on the subject in the work on "Heaven and Hell," n. 366-386. (Doctrine of Life, 74, 77.)

We quote also from "The True Christian Religion, containing the Universal Theology of the New Church," which was published three years after "Marriage Love":—

In the natural sense, this commandment, "Thou shalt not commit adultery," refers not only to committing adultery, but also to willing and doing obscene things, and therefore to thinking and speaking lascivious things. That merely to lust is to commit adultery, is evident from these words of the Lord: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on another's woman to lust after her, hath committed adultery with her already in his heart" (Matt. v. 27, 28). This is because the lust when it enters the will becomes deed; for allurements enters

merely into the understanding, but intention enters into the will, and the intention of lust is a deed. But more may be seen concerning these things in the work "Concerning Marriage Love, and concerning Scortatory Love," published at Amsterdam in the year 1768; which treats "On the Opposition of Marriage Love and Scortatory," n. 423-443; "On Fornication," n. 444-460; "On Adulteries and their Kinds and Degrees," n. 478-499; "On the Lust of Defloration," n. 501-505; "On the Lust for Variety," n. 506-510; "On the Lust of Violation," n. 511, 512. "On the Lust of seducing Innocences," n. 513, 514; "On the Imputation of each Love, Scortatory and Marriage," n. 523-531. These all are meant by this commandment in the natural sense.

There are many causes which make a man to seem chaste, not only to others but also to himself, when, in fact, he is wholly unchaste; since he does not know that when a lust occupies the will it is a deed and cannot be removed except by the Lord after repentance. A man is not made chaste by abstaining from doing, but by abstaining from willing because it is a sin, when the doing is possible. Just so far as any one abstains from adulteries and whoredoms (*scortationibus*), solely from fear of the civil law and its penalties; from fear of the loss of reputation and thus of honor; from fear of the diseases arising from them; from fear of the wife's upbraidings at home, and the consequent intranquillity of life; from fear of vengeance of the husband and relatives, or of being beaten by their servants; or because of avarice, or any infirmity caused by disease or abuse or age or any other cause of impotence; even if he abstains on account of any natural or moral law, and not at the same time on account of spiritual law; he is nevertheless inwardly an adulterer and a whoremonger. For he none the less believes that adulteries and whoredoms are not sins, and therefore he does not in his spirit make them unlawful before God; and thus in spirit he commits them, even if he does not commit them in the body before the world; and in consequence, when after death he becomes a spirit he speaks openly in favor of them. (True Christian Religion, 313, 316.)

It is the evident purpose of this which was to be Swedenborg's last message on the subject, to enforce the truth that the commandment forbids not technical adultery only, but impurity of every kind, of act and thought and will, and that impurity in all these forms must be shunned as sin against God. This is the fundamental and constant teaching of the doctrine on this subject, and the law of conduct of the Church.

In this final message on the subject, Swedenborg has gathered up the work on "Scortatory Love" by its several titles* and given it its place in the universal theology, as treating of things forbidden by the Divine Commandment, "Thou shalt not commit adultery"; adding, "These all are meant by this commandment in the natural sense." His meaning could not be plainer if he had written this as an inscription upon the treatise on "Scortatory Love," and as a running head on every page.

TO THINK EVILS ALLOWABLE IS TO DO THEM.

The teaching is often and strongly stated in the doctrines of the New Church that to think with intention is to do, and that to will evils or to believe them to be allowable is to do them:—

The man who examines himself in order to do the work of repentance, must examine his thoughts and the intentions of his will, and must there examine what he would do if it were permitted him, that is, if he were not afraid of the laws, and of the loss of reputation, honor and gain. In his thoughts and intentions do the evils of man reside, and the evils which he does in the body are all therefrom. They who do not examine the evils of their thought and

*The title "Concubinage" is omitted from the enumeration. It was apparently unnecessary to include it, since fornication and concubinage are in essence one. (Scortatory Love, 462.)

will, cannot do the work of repentance, for they think and will afterwards as they did before, and yet to will evils is to do them. This is self-examination. (The New Jerusalem and Its Heavenly Doctrine, 164.)

Again, such evils as a man believes allowable, even though he does not do them, are appropriated to him; since whatever is made allowable in the thought comes from the will, for there is then consent. When, therefore, a man believes an evil to be allowable, he releases it from internal restraint; and is withheld from doing it only by external restraints, which are fears. And because his spirit then favors that evil, whenever external restraints are removed he does it as allowable, and in the meantime continually does it in spirit. But on this subject see the "Doctrine of Life for the New Jerusalem," n. 108-113. (Divine Providence, 81.)

In regard to the evil of adultery it is also expressly said:—

Adulteries close heaven and open hell, and this they do so far as they are believed to be allowable, and are perceived to be more delightful than marriages. (Apocalypse Explained, 982.)

The Dragon in the Apocalypse xii., and the goats in Matthew xxiv. are those who while they observe all the solemnities of worship

do not shun evils as sins, and although they do not commit them, they think them allowable, and therefore commit them in spirit, and in body, too, when they can. (Continuation of the Last Judgment, 16.)

"Blessed are the pure in heart, for they shall see God."
(Matt. v. 8.)

ABILITY TO KEEP THE COMMANDMENT.

All this makes it clear that the teachings of the New Church are in full accord with the searching words of the Lord, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. v. 28). The teaching in regard to man's ability to keep the commandments and to resist evil in the Lord's strength is equally strong and definite.

Every man is so constituted that he is able to shun evils, as of himself, by the power of the Lord, if he implore it; and what he does after this is good from the Lord. (Doctrine of Life, 31.)

All are born men, and from this the image of God is in them. The image of God is in them in their being able to understand truth and to do good. Their ability to understand truth is from the Divine Wisdom, and their ability to do good is from the Divine Love; this power is the image of God, which remains in the sane man, and is not eradicated. It is from this that he is able to become a civil and moral man; and he who is civil and moral can also become spiritual, for the civil and moral is the receptacle of the spiritual. (Divine Providence, 322.)

The whole doctrine of the Lord, involving the doctrine of redemption, the central and fundamental doctrine of the New Church, is the confirmation and explanation of this truth so briefly expressed in "The Doctrine of Life," and in "The Divine Providence." The doctrine on this subject is clearly set forth in "The True Christian Religion":—

THE LORD'S PERFECT VICTORY OVER EVIL.

The Lord came into the world chiefly for these two things, to remove hell from angel and from man, and to glorify His Human. For before the Lord's Advent, hell had grown up so far as to infest the angels of heaven, and also (by interposing between heaven and the world), to cut off the Lord's communication with men on earth, so that no Divine truth and good could pass through from the Lord to men. Consequently total damnation threatened the whole human race; and further, the angels of heaven could not have long continued to exist in their integrity. And therefore, in order that hell might be removed; and this impending damnation thereby taken away, the Lord came into the world, removed hell, subjugated it, and thus opened heaven; so that He could afterward be present with the men of the earth, and save those who should live according to His precepts,—consequently regenerate and save them, for those who are regenerated are saved. This is what is meant when it is said, that, because all have been redeemed, all can be regenerated; and, because regeneration and salvation make one, that all can be saved. Therefore, what the church teaches, that without the Lord's Coming no one could have been saved, is to be understood in this way, that without the Lord's Coming no one could have been regenerated. As to the other end for the sake of which the Lord came into the world, namely, to glorify His Human, this was because He thereby became the Redeemer, Regenerator, and Saviour for ever. For it is not to be believed that, subsequent to the Redemption once wrought in the world, all men have been redeemed by that, but that the Lord is perpetually redeeming those who believe in Him and keep His words. But on these points more may be seen in the chapter on Redemption.

In the combats or temptations of men the Lord works a particular redemption, as He wrought redemption that embraced the whole when in the world. The Lord in the world, by means of combats and temptations, glorified His Human, that is, made it Divine; in like manner now,

with a man individually, while he is in temptations; in these the Lord fights for him, and conquers the evil spirits who are infesting him; and after temptation glorifies him, that is, renders him spiritual. After His universal redemption, the Lord reduced to order all things in heaven and in hell; with man after temptation He does in like manner, that is to say, He reduces to order all the things that are of heaven and the church with the man. After redemption the Lord established a new church; in like manner also He establishes those things which are of the church with the man, and makes him to be a church in particular. After redemption the Lord gifted those who believed in Him with peace; for He said, "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you" (John xiv. 27); so likewise He gives to man after temptation to feel peace, that is, gladness of mind and consolation. From which it is manifest that the Lord is the Redeemer for ever. (True Christian Religion, 579, 599.)

We are given an insight into the nature of the Lord's redeeming work, the completeness of His victories, and the sufficiency of His help, in many tender passages in the "Heavenly Arcana," of which we quote but one:—

The Lord from earliest boyhood even to the last hour of His life in the world, was assaulted by all the hells; against which He continually fought, and subjugated and overcame them; and this solely from love towards the whole human race. And because this love was not human but Divine, and as the love is so is the temptation, it can be seen how grievous the combats were, and how great the ferocity on the part of the hells. That all this was so, I know of a certainty. (Heavenly Arcana, 1690.)

MAN HAS POWER FROM THE LORD TO SHUN EVIL.

It remains to learn how fully the Lord's redeeming power is made available to men — of their helplessness without Him, but of their ability to shun all evil in His strength.

Man has power against evil and falsity from the Divine omnipotence, and has wisdom concerning good and truth from the Divine omniscience, and is in God from the Divine omnipresence, just to the extent that he lives according to Divine order.

The reason that man has power against evil and falsity from the Divine omnipotence so far as he lives according to Divine order, is because no one can resist evils and the falsities therefrom but God alone. . . . From this it follows that unless a man lives according to Divine order, that is, unless he acknowledges God and His omnipotence, and from that omnipotence protection against hell; and, also, unless man on his part fights with the evil in himself (for both of these pertain to the Divine order), he must needs be immersed and overwhelmed in hell. (True Christian Religion, 68.)

In the previous article the evils that must be shunned were enumerated from the Decalogue. But many, I know, think in their heart that no one can shun these of himself, because man is born in sins and has therefore no power of himself to shun them. But let such know that any one who thinks in his heart that there is a God, that the Lord is the God of heaven and earth, that the Word is from Him and is therefore holy, that there is a heaven and a hell, and that there is a life after death, has the ability to shun these evils. But he who despises these truths and casts them out of his mind, and still more he who denies them, is not able. For how can one who never thinks about God think that anything is a sin against God? And how can one who never thinks about heaven, hell, and the life after death, shun evils as sins? Such a man does not know what sin is. Man is placed in the middle between heaven and hell. Out of heaven goods unceasingly flow in, and out of hell evils unceasingly flow in; and as man is between, he has freedom to think what is good or to think what is evil. This freedom the Lord never takes away from anyone, for it belongs to his life, and is the means of his reformation. So far, therefore, as man from this freedom has the thought and desire to shun evils because they are sins, and prays to the Lord for help, so far does the Lord take them away and give man the ability to refrain from them as if of himself, and then to shun them. (Apocalypse Explained, 936.)

[When a man by self-examination sees the quality of his will], and knows what sin is, if he implores the Lord's aid, he is able to cease willing it, to shun it, and afterwards to act against it; if not freely, still to coerce it by combat, and at length to hold it in aversion and abominate it; and then, and not before, he perceives and he also feels that evil is evil and that good is good. (Divine Providence, 278.)

Who that reads the Word and has any religion, does not know that evils are sins? The Word teaches this, from the beginning to the end, and this is the whole of religion. Evils are called sins from the fact that they are contrary to the Word, and contrary to religion.

Who does not know that no one can shun evils as sins unless as of himself? Who can repent otherwise? Does not a man say within himself, "This I do not will. From doing this I will refrain. Nay, whenever the evil returns I will fight against it and conquer it"? And yet no one speaks thus within himself unless he believes in God. . . . But he who believes in God says also within himself, "Through God I shall conquer it." And he supplicates, and prevails. This is not denied to any one, but is granted; for the Lord is in continual effort, from His Divine Love, to reform and regenerate man, and so to purify him from evils. And when the man also desires and intends it, this perpetual effort of the Lord becomes an act. Thus and no otherwise does a man receive power to resist evils and fight against them.

Man as to his proprium is nothing but evil, and is born into it from his parents. But means are provided by the Lord that he may not therefore perish. . . . When he shuns evils as sins he fights against them because they are contrary to the Lord, and against His Divine Laws, and then he prays to the Lord for help and for power to resist them — which power supplicated is never denied. (Doctrine of Charity, 143, 144, 146.)

Many strong passages could be quoted declaring the Divine power to resist evil which is with us in the Holy Word:—

In the outmosts of the Word, which constitute the sense of its letter, are all things of Divine truth and of Divine good, even from their firsts. And as all things of Divine truth and Divine good are together in their outmost, which is the sense of the letter of the Word, there evidently is the power of Divine truth, yea, the omnipotence of the Lord in saving man. For when the Lord operates He operates not from first things through mediates into outmosts, but from first things through outmosts and thus into mediates. . . . The power of the Word in the sense of the letter is the power to open heaven, whereby communication and conjunction are effected, and also the power to fight against falsities and evils, thus against the hells. A man who is in genuine truths from the sense of the letter of the Word can disperse and scatter the whole diabolical crew and their devices in which they place their power, which are innumerable, and this in a moment, merely by careful thought and an effort of the will. In brief, in the spiritual world nothing can resist genuine truths confirmed from the sense of the letter of the Word. (Apocalypse Explained, 1086.)

Every evil is forbidden and the door to every heavenly good is opened by the Ten Commandments. If there were an evil not forbidden by a Divine command, no power in the universe could resist it, no power could keep it out of heaven; for the commandments are the gates of heaven. To recognize that an evil is forbidden by a Divine command is to acknowledge it as sin. Then it can be resisted in the Divine strength.

NOT DIFFICULT TO LIVE THE LIFE OF HEAVEN.

Add also this practical teaching from "Heaven and Hell":—

That it is not so difficult to live the life of heaven as some believe, is evident now from this, that it is only necessary for man to think, when anything presents itself to him which he knows to be insincere and unjust and to

which he is inclined, that it ought not to be done because it is contrary to the Divine precepts. If man accustoms himself so to think, and from so accustoming himself acquires a habit, he then by degrees is conjoined to heaven; and so far as he is conjoined to heaven, the higher regions of his mind are opened; and so far as those are opened, he sees what is insincere and unjust; and so far as he sees these evils, so far they may be shaken off — for no evil can be shaken off until it is seen. This is a state into which man may enter from free-will; for who is not able from free-will to think in this manner? But when he has made a beginning, then the Lord quickens all that is good in him, and causes him not only to see evils as evils, but also not to will them, and finally to be averse to them. This is meant by the Lord's words, "My yoke is easy and My burden is light" (Matt. xi. 30). It is however to be known that the difficulty of so thinking, and likewise of resisting evils, increases in so far as man from the will commits them; for just so far he accustoms himself to them, until at length he does not see them, and afterward loves them, and from the enjoyment of love excuses them, and by all kinds of fallacies confirms them, saying that they are allowable and good. But this is the case with those who in early youth plunge into evils without restraint, and then at the same time reject Divine things from the heart. (Heaven and Hell, 533.)

The doctrine quoted shows clearly that the Lord came into the world to save His people from their sins. He accomplished what He came to do, not in such a sense that all men are saved whether they will or no, but in such a sense that if they will examine themselves, know their evils, confess them before the Lord, pray to Him for power to refrain from them, and then actually refrain from them when they recur, the Lord will give them the needed power. To believe this, to know it from experience, is to believe in the Lord in a living sense as our Saviour. To refuse to believe it and to reject His power, is to deny Him.

III.

Marriage as a Natural and Civil Institution.

KNOWLEDGE of the Divine origin and spiritual nature of marriage puts us in the true position from which to consider marriage as a natural and civil institution. While marriage is essentially spiritual, a union of souls, it has also its natural side. This is perhaps the appropriate place to notice the often quoted remark of Swedenborg in regard to the book on "Marriage Love and Scortatory Love" in a letter to Dr. Beyer, that it "does not treat of theology, but chiefly of morals" (Letter to Dr. Beyer, Documents, II., p. 306). Swedenborg has himself stated the two principles of his theology to be, "That God is one, and that there is a conjunction of charity and faith" (Intercourse between the Soul and the Body, 20). In other words, theology deals with belief in God, and with a life of shunning evil and doing good from Him. The book on "Marriage Love and Scortatory Love" bears out the description, that it "does not treat of theology, but chiefly of morals," in that it in small part deals directly with the nature of God and the spiritual life of repentance and faith, which are so fully treated of in "The True Christian Religion," "The Doctrine of Life," and "The Doctrine of the Lord," in chapters on "The Decalogue," "Repentance," and "Redemption," and deals largely with moral aspects of the relation of the sexes. Christians and regenerating men will find the help they need in applying the commandments to their lives in the books that treat more fully of the Lord and of shunning evil in His strength; many things in the book on "Marriage

Love and Scortatory Love" are said of those who are without real religion or theology. It is plain that when the book discusses conditions and evils which arise through an absence of religion, it is a book of information in regard to things existing in the world and in hell, but is in no sense a rule of conduct for the church.

RECOGNITION OF THE CIVIL LAW.

Proceeding to the externalities of marriage, the importance of due formality and religious ceremony in the consecration of marriages, and of a marriage covenant, is insisted on in the doctrines,

in order that the statutes and laws of true marriage love may be known, and that the consorts may be mindful of them after the nuptials; also that it may be a restraint, holding their minds together to rightful marriage. For after some beginnings of married life, at times the state before betrothal returns, in which recollection vanishes, and there steals in a forgetfulness of the obligations of the covenant — nay, from enticements by things unchaste, to the unchaste there comes about an effacement of it, and if then it is recalled to mind there is censure of it. But, to avert these transgressions, society has taken upon itself the guardianship of the covenant, and has enacted penalties against those who break it. In a word the antenuptial covenant makes public the sacred obligations of true marriage love, establishes them, and binds libertines to obedience to them. Add to this, that by the covenant the right to propagate children, and the right of children to inherit the goods of their parents, is made legal. (Marriage Love, 307.)

Repeatedly in the doctrines of the New Church love of country and service of country and obedience to its laws are presented as a sacred duty. Such love and obedience are meant in an important sense by the command to love our

neighbor, for our country is more our neighbor than an individual. But not only are the civil laws to be obeyed because they are necessary to natural welfare, but because an orderly life of obedience to civil law is the receptacle and foundation of spiritual life. The civil contract of marriage is to be strictly observed because it is essential to society and to the protection of family and home, but the contract is the more sacred because it is the basis of the deepest spiritual development and happiness. (True Christian Religion, 414; Divine Providence, 322.)

In its treatment of sexual evils the doctrine refers again to the civil law and the necessity for the strict enforcement of the law in the punishment of crime (Scottary Love, 486, 489). And where human discretion is to be exercised it shows that this belongs rather to the civil law as the larger, calmer human judgment, than to the individual judgment of one under the influence of excited natural desire. (Adversaria, 624, on the command, "Thou shalt not commit adultery," quoted on pp. 66, 67 of this pamphlet.)

COLDNESS AND SEPARATIONS.

Already, at the chapter on "The Causes of Coldnesses, Separations, and Divorces," we are descending from the elevated plane of true spiritual marriage, and are beginning the consideration of relations among those with whom the essence of true marriage, namely, true religion, is lacking. "Where there is no religion there is no marriage love: and where this is not, there is coldness" (Marriage Love, 239). From coldnesses come separations (234). The principal causes of coldnesses are shown to be a lack of true religion in one or both partners. Other external causes of coldness are also considered.

Then follows a brief enumeration of the causes of sep-

aration; and for a fuller enumeration of these we are referred to the chapter on "Concubinage" in the treatise on "Scortatory Love." By separation is meant separation from the bed or from the house. The causes given in the brief enumeration are, vitiated states of mind (252), and vitiated states of body (253), and impotence known before marriage (254). In the fuller enumeration the causes of separation are classified as "legitimate, just, and truly weighty causes." The just causes coincide with the vitiated states of mind and body in the shorter enumeration which were there called legitimate, with the explanation that "by legitimate causes here are not meant judicial causes but legitimate in respect to the other partner" (252). To these just causes the fuller enumeration adds on the one hand, causes of separation which are legitimate in the sense that they are causes which give legal ground for divorce (468, 470); and on the other hand, "truly weighty causes" which are perverse habits of life (471-474). The doctrine is not intended to encourage separation for insignificant reasons. The vitiated states of body which give ground for separation are defined as "diseases by which the whole body is infected to such a degree as may by contagion induce fatal results" (470). In discussing the weighty causes for separation, warning is given against being deceived by causes which only seem weighty but are not really so. In determining causes of separation, the first appeal is to the civil law; but in cases which are not within the jurisdiction of the civil law, the appeal is to the rational judgment and conscience of the parties.

In these pages on separation we have left the consideration of marriage between two who are imbued with a spirit of true religion, and are dealing with marriages in which one or both of the partners view the relation in an external and worldly way. To a merely natural man separation

may seem right, when to a spiritual man, with a truer view of marriage, the same conditions might not lead to the thought of separation. In a spiritual man such conditions call forth a deeper tenderness and solicitude for the afflicted partner, and separation cannot be thought of apart from tenderest consideration for the other's good. That we are here on external ground, with those who view marriage in an external, unspiritual way, is further suggested by the association of separation with concubinage, and by the reference to both as things "permitted" (276), a term which we shall presently consider and shall see that it is used in relation to evil things and not to good. We must class the separations treated in this chapter, at least in part, with that putting away of wives of which the Lord said, "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so" (Matt. xix. 8). Commenting upon these words Swedenborg declares, "It is said that it was permitted by Moses, in order that it may be known it was not permitted by the Lord." (Marriage Love, 340.)

DIVORCE FOR ONE CAUSE ONLY.

The sacredness and importance of the marriage covenant are again insisted upon when the subject of divorce is considered. In regard to divorce we read:—

That the matrimonial contract is permanent, to the end of life in the world, is according to Divine law; and because it is so it is also according to rational law; and thence is according to the civil law. It is according to Divine law that a man may not put away his wife and marry another except for fornication, as above [in Matt. xix. 3-10]; it is according to rational law, because this is founded upon the spiritual—for Divine law and rational law are one law. From this and that together, or through this from that, may be seen in great measure the enormities, and the destructions

of societies, that would come of dissolutions of marriages or the putting away of wives before death at the pleasure of the husband. (Marriage Love, 276, 468, 255.)

Here Swedenborg is facing the problem which confronts law-makers of the present day when they attempt to legislate in regard to marriage and divorce. Many persons will not live up to the highest standards of marriage. What shall be done? Shall sin be legalized by setting the civil standard low, making divorce and re-marriage easy? Or shall the civil standard be kept high in agreement with the Divine standard, even in view of the fact that a strict standard is more liable to be violated? The latter course is shown by Swedenborg to be the right course, because it is required by loyalty to the Divine law, and because it is essential to the integrity of society. At the same time he recognizes that so strict a standard as that of the Scripture will be violated, and shows that such restraints as are possible must be imposed upon the violation. These are considered in their proper place.

POLYGAMY IS LASCIVIOUSNESS.

A chapter on "Polygamy" shows why polygamy, which was permitted in the Jewish Church and is permitted in the Mahometan Church, is for Christians absolutely condemned. It is because marriage, which is true and spiritual and really blessed, can exist only between two, and only with those who know and acknowledge the Lord and live according to His commandments. Polygamy was permitted with the Jews and with Mahometans, and could be permitted with them without the destructive effect which it would have with Christians, because they were wholly natural, that is, unspiritual men. Polygamy is absolutely inconsistent with

spiritual life. "A polygamist, so long as he remains a polygamist, or what is the same, a natural man so long as he remains natural, cannot become spiritual" (347). The chapter on polygamy has a wider value because of its clear, strong teaching that all divided love is natural and lascivious, and that marriage love alone is chaste.

That polygamy is lasciviousness is because its love is divided among several, and is love of the sex, — and is a love of the external natural man, and so is not marriage love, which alone is chaste. That polygamic love is divided among several is known, — and divided love is not marriage love, which cannot be severed from the one of the sex. The love is therefore lascivious, and polygamy is lasciviousness. That polygamic love is love of the sex is clear, for it only differs from it in being limited to the number that the polygamist is able to take to himself, and in being held to certain regulations established for the public good; also in that it permits the addition of concubines to wives. And being thus love of the sex it is love of lasciviousness. Polygamic love is a love of the external or natural man, because it is inscribed on that man; and whatever the natural man does from himself is evil, — out of which he cannot be led except by elevation into the internal spiritual man, which is done by the Lord alone. And the evil looking at the sex which inheres in the natural man is whoredom; and because this is destructive of society, in place of whoredom a similitude of it was introduced which is called polygamy. All the evil into which a man is born from his parents is implanted in his natural man, — and none in his spiritual man, because into this he is born from the Lord. From the reasons that have been adduced, and from many others also, it may be seen clearly that polygamy is lasciviousness. (345.)

IV.

**“The Pleasures of Insanity Pertaining to
Scottatory Love.”**

WE must next accompany Swedenborg in his consideration of sexual evils entirely outside the bonds of legal marriage. The reasons for treating this phase of the subject become apparent as we proceed in the consideration. They are first, that true marriage in its sanctity and beauty may be seen more clearly in contrast with its opposites; and, second, that the light of heavenly truth may be made to touch the disorderly conditions existing in this world, showing them in their real hatefulness, at the same time revealing the Lord's mercy towards those in evil, and indicating even for the most degraded the possibility of repentance and salvation. As at the Lord's first coming He came to the lowest states of human need, saying to one taken in adultery, “Go and sin no more,” so in His second coming the new light and helpfulness must extend to the most evil states. A third reason for this treatise upon sexual evils is to rebuke the Pharisaical spirit of security in the appearance of virtue, and to lead to a spirit of Christian mercy and helpfulness toward those outwardly in evil.

QUALITY SEEN BY CONTRAST.

We are impressed at the outset by the care which has been taken to distinguish true marriage and true marriage love from the impure relations and impure natural loves which are in greater or less degree opposed to marriage. To make this distinction clear and emphatic the book on

marriage is divided into two parts: the first, bearing as a title, and as a running head at the top of the pages, "The Delights of Wisdom Pertaining to Marriage Love," and the second part bearing as a title and as a running head at the top of the pages, "Pleasures of Insanity Pertaining to Scortatory Love." The need for such contrast of good with evil to clearness of thought, and also the need for the complete separation of the two is fully stated by Swedenborg in the "Divine Providence" : —

The quality of a good is known only by its relation to what is less good, and by its contrariety to evil. From this comes all that gives perception and sensation, because from this is their quality; for thus everything pleasing is perceived and felt from the less pleasing and by means of the unpleasant; everything beautiful, from the less beautiful and by means of the unbeautiful; and likewise every good which is of love, from the less good and by means of evil; and every truth which is of wisdom, from the less true and by means of falsity. There must be variety in every real thing, from the greatest to the least of it; and when there is the variety in its opposite also, from the least to the greatest, and there comes equilibrium between them, then a relation is established according to the degrees on both sides; and the perception of the thing and the sensation increase or diminish. But it is to be known that an opposite may take away or may exalt the perceptions and sensations; when an opposite commingles itself with its opposite, it takes them away; but when it does not commingle itself, it exalts them; on which account the Lord most carefully separates good and evil in man that they may not be mingled, just as He separates heaven and hell. (Divine Providence, 24.)

In the present case the distinction between the root of good and the root of evil in sexual relations is strongly presented in the opening chapter of the Second Part of the book, on "The Opposition of Scortatory Love and Marriage

Love." In this chapter it is shown that every good has its opposite, and that the opposite of marriage love is adultery. It is shown that the two are opposed to each other as hell is to heaven, and heaven to hell; that scortatory love is the source of the impurity of hell, and marriage love the source of the purity of heaven; and that even in this world "those who are in the impure and obscene delights of scortatory love join themselves to their like from hell; and those who are in the pure and chaste delights of marriage love are associated by the Lord with similar angels from heaven" (Scortatory Love, 431). This contrast between marriage and its opposite is also strongly drawn in "The Apocalypse Explained," where we read:—

Who at this day can believe that the delight of adultery is hell in man, and the delight of marriage is heaven in man; consequently so far as he is in the one delight he is not in the other, since so far as man is in hell he is not in heaven? Who at this day can believe that the love of adultery is the fundamental of all infernal and diabolical loves, and that the chaste love of marriage is the fundamental of all heavenly and Divine loves; consequently so far as a man is in the love of adultery he is in every evil, if not in act yet in endeavor; and on the other hand, so far as he is in the chaste love of marriage he is in every good love, if not in act yet in endeavor? (Apocalypse Explained, 981.)

SCORTATORY LOVE THE OPPOSITE OF MARRIAGE LOVE.

The distinction between the good and the evil in the relations of the sexes is made sharp and strong by omitting at first the consideration of certain milder forms of evil, not deeply confirmed, and setting in contrast the two loves which are the absolute opposites of each other:—

At this threshold it is to be explained first what is meant by scortatory love in this chapter. The fornicatory love

that precedes marriage is not meant; neither that which follows it after the death of a consort; nor the concubinage which is entered upon for legitimate, just, and weighty reasons; nor are the mild kinds of adultery meant; nor the graver kinds of which a man actually repents. For these do not become opposite, and those are not opposite to marriage love. That they are not opposite will be seen hereafter, when each comes to be treated of. But by the scortatory love opposite to marriage love here, is meant love of adultery when it is such that it is not regarded as a sin, nor as evil, dishonorable, and against reason, but as permissible by reason. This scortatory love not only makes marriage love the same as itself, but also ruins, destroys, and at length holds it in disgust.

The opposition of this love against marriage love is treated of in this chapter. That it treats of no other should be manifest from the chapters that follow concerning Fornication, Concubinage, and the different kinds of Adultery. (Scortatory Love, 423.)

The evils which are here at first omitted from consideration are presently considered in their place and are abundantly shown to be unchaste, natural, and evil, and are elsewhere classed as scortations:—

Thus it is with scortations,—whether they are fornications, or pellicacies, or concubinages, or adulteries; because they are imputed to every one not according to the deeds, but according to the state of mind in the deeds. (Scortatory Love, 530.)

Moreover, while these milder forms of evil are not the subject of this chapter, much that is said in the chapter throws light upon them as well as upon the more grievous forms of evil; for the impure natural man, the animal nature, is in general described and contrasted with the spiritual man who alone is in true marriage love.

Scortatory love is opposite to marriage love just as the natural man in himself regarded is opposite to the spiritual man. That the natural man and the spiritual man are opposed to each other—even to the degree that the one does not will what the other wills, yea, that they fight against each other, is known in the church, but as yet has not been explained. It shall therefore be shown what distinguishes the spiritual and the natural and excites the one against the other. It is the natural man into which every one is first introduced while he is growing up, which introduction is by knowledges, and cognitions, and by rational activity of the understanding; and the spiritual is the man into which he is introduced by the love of performing uses, which love is also called charity. So far therefore as any one is in this love he is spiritual, and so far as he is not in this love he is natural—even though he be of penetrating genius and of wise judgment. That this man which is called natural, apart from the spiritual, howsoever it may elevate itself into rational light, yet dissolves itself in lusts, and is actuated by them, is made plain by its ruling spirit alone, in that it is destitute of charity; and he who is destitute of this is loosed to all the wantonnesses of scortatory love. (Scortatory Love, 426.)

But the delights of marriage love have nothing in common with the feculent delights of scortatory love. These do indeed inhere in the flesh of every man (*homo*); but, in proportion as the spirit of a man is elevated above the sensuals of the body, and looks down from a height upon their appearances and fallacies, these are separated and removed. He likewise then perceives the fleshly delights—first as apparent and fallacious delights; afterwards as lustful and lascivious, which ought to be shunned; and gradually as pernicious and hurtful to the soul; and finally senses them as undelightful, filthy, and nauseating. And in the degree that he thus perceives and senses these delights, in the same degree he perceives the delights of marriage love as harmless and chaste; and finally as exquisite and blessed. (441.)

The delights of marriage love are the exquisite delights of wisdom because none others than spiritual men are in that love, and the spiritual man is in wisdom, and there-

fore embraces no delights except such as accord with spiritual wisdom. (443.)

The opposition between marriage love and scortatory love having been shown, and in general the distinction between the spiritual and the natural, the pure and the impure, the treatise on "Scortatory Love" proceeds to the consideration of these evils in detail.

DEGREES OF EVIL.

The same systematic order of treatment which in the treatise on "Marriage Love" proceeds from marriage in heaven and the Divine origin and spiritual nature of marriage to unions in which the warmth and life of true marriage are fading, to divorce, and to the external contract and formality of marriage, and even to polygamy, in this second treatise on "Scortatory Love" proceeds from the milder to the most grievous forms of evil outside the bonds of marriage. Near the beginning of the latter treatise the doctrine of degrees of evil is clearly stated, which is the key to the whole treatment of the subject.

There are degrees of the quality of evil, as there are degrees of the quality of good. And therefore every evil is lighter, and more grievous,—just as every good is better, and best. It is so with fornication,—which because it is lust and of the natural man not yet purified, is an evil. But as every man can be purified, so, in proportion as he advances towards a purified state his evil becomes a lighter evil, for to that degree it is wiped away; and so it is with fornication, in proportion as it advances towards marriage love, which is the love of sex purified. That the evil of fornication is more grievous in proportion as it advances toward the love of adultery, will be shown in the following article. Fornication is light in proportion as the man looks

to marriage love, because he is then looking from the unchaste state in which he is to a chaste state,—and so far as he prefers this he is really in it as to his understanding; and so far as he not only prefers it but loves it more, to that degree he is in it also as to his will, thus as to his internal man. And then the fornication if nevertheless he continues in it, is to him a necessity, for reasons to him convincing. (Scottory Love, 452.)

The recognition of these degrees of evil is essential to an understanding of the Lord's providence toward evil, and His effort to lead out those who are in evil a step at a time, if it cannot be done completely and at once.

Man from his hereditary evil is always panting for the lowest hell, but the Lord by His Providence is continually leading him away and withdrawing him from it, first to a milder hell, then away from hell, and finally to Himself in heaven. This working of the Divine Providence is perpetual. . . .

The same is done with other evils in which man is by hereditary transmission, as adulteries, frauds, revenge, blasphemy, and others like these; none of which could be removed unless the liberty of thinking and of willing them were left to man, that so he might remove them as from himself; which nevertheless he cannot do unless he acknowledges the Divine Providence and implores that the work may be done by it. . . .

The Divine Providence with the evil is a continual permission of evil, to the end that there may be a continual withdrawal from it. (Divine Providence, 183, 184, 296. See also Heavenly Arcana, 6489.)

THE PERMISSION OF EVIL.

The doctrine of the permission of evil, referred to in the last quotation, is clearly explained by Swedenborg. The Lord permits evil, but it is a permission without sanction.

He suffers evil to exist, because it cannot be wholly prevented without destroying man's freedom of will, which is his essential humanity.

The laws of permission are also laws of the Divine Providence. . . . When God is said to permit, it is not meant that He wills, but that on account of the end, which is salvation, He cannot avert. . . . The Divine Providence is constantly moving in a way diverse from and contrary to man's will, continually intent upon its end; and in consequence, at every instant of its operation or at every step of its progress, where it observes man to be swerving from that end, it guides, bends, and directs him according to its laws, by leading him away from evil and leading him to good. This cannot be done without the permission of evil. (Divine Providence, 234.)

The things which are from the Lord are either nearer to, or more remote from Him; and they are said to be of His will (*ex voluntate ipsius*), of His good pleasure (*ex beneplacito*), of His leave (*ex venia*), and of His permission (*ex permissione*). The things which are of His will are most immediately from Him; those which are of His good pleasure are somewhat more remotely from Him; those which are of His leave still more remotely; and those which are of His permission are most remotely from Him. (Heavenly Arcana, 9940. See also 1755, 2447.)

Evil things are permitted; good things are provided. The difference is the difference between the government of hell and the government of heaven. What flows from hell is by permission; what flows from heaven is by providence. (See Divine Providence, 251, end.) Sexual evils are "permitted" only as all evils are suffered by the Lord to exist, to withhold man or to withdraw him from worse evil, without absolutely destroying the freedom which is essential to his humanity. The same "permission" which has suffered polygamy to exist among the ancient Jews, and to-day in Mahometan countries, and has suffered practices not in

agreement with true marriage to receive social and legal recognition in Europe, we may recognize in our own lax laws of divorce and re-marriage. Deplorable as all these are, they may have stood between mankind and worse evil. This is the meaning of "permission" in relation to the subject. There are degrees of permission, as there are degrees of evil, but they are all permission without sanction.

THE EVIL OF FORNICATION.

The doctrine of degrees of evil is the key to the treatise on "Scortatory Love." It explains the general arrangement of the treatise and the treatment of each particular subject. The principle of degrees which in a passage previously quoted was applied to the evil of fornication, is later applied to the evil of concubinage and to the still deeper evil of adultery.

Fornication is defined as "the lust of a youth or a man with a woman, a harlot, before marriage" (Scortatory Love, 444). This evil is milder or more grievous. Conditions are recited by which marriage may of necessity be long delayed, and it is said that under such conditions, "with some men the love of the sex cannot without harm be totally withheld from going forth in fornication" (450). In such cases it is better that the lust shall be limited to one, in which case the relation is that of pellicacy, than that it shall be unbridled and wandering.

Thereby inordinate promiscuous fornications are curbed, and limited, and a state of more restraint induced which is more related to the life of marriage love. . . .

There is no approximation through pellicacy to the four kinds of lust that are in the highest degree destructive of marriage love, — which are the lust of defloration, the lust of varieties, the lust of violation, the lust of seducing the innocent. (459.)

The same number declares that it is indeed most important that the manly power be reserved for a wife, and adds:—

But these things are not said for those who can control the surging heat of lust; nor for those who can enter into marriage as soon as they are grown to manhood, and can offer and devote the first fruits of their manly power to a wife.

The chapter closes with the words, "But it is better that the torch of the love of the sex be first lighted with a wife." (460.)

It will be noted in passing that the statement quoted in regard to the inability of some to exercise self-control (450), and the similar statement in 459, that few can reserve the manly power for a wife, are directly connected with a recital of conditions existing in Sweden and other countries of Europe in Swedenborg's day, where government regulations made marriage for many impossible until the entire period of early manhood was passed. No doubt the danger is greatly lessened by normal and wholesome conditions.

But, what is more important, contrast the inability here mentioned with the ability which every man has from the Lord to keep the commandments and to resist the evil of impurity in act and thought and feeling.

Every man is so constituted that he is able to shun evils as of himself by the power of the Lord if he implore it. (Doctrine of Life, 31.)

A man who is in genuine truths from the sense of the letter of the Word can disperse and scatter the whole diabolical crew and their devices in which they place their power, which are innumerable, and this in a moment, merely by careful thought and an effort of the will. (Apocalypse Explained, 1086.)

Any one who thinks in his heart that there is a God, and

that the Lord is the God of heaven and earth, that the Word is from Him and is therefore holy, that there is a heaven and a hell, and that there is a life after death, has the ability to shun these evils [forbidden by the Decalogue]. (Apocalypse Explained, 936.)

He who believes in God says also within himself, "Through God I shall conquer it." And he supplicates, and prevails. This is not denied to any one, but is granted. (Doctrine of Charity, 144.)

There is no inability with one who acknowledges the Lord and keeps the commandments in His strength. Omnipotence to resist evil, the omnipotence of the Lord's redeeming power, is with those who acknowledge the Lord and shun evil as sin against Him. It is only necessary that the evil shall be recognized as evil, and shall be shunned as sin, that is, as forbidden by the Divine commandment. That fornication, even in its mildest form, is evil, and to those who know the Divine command of purity is sin, is abundantly clear. As already quoted:—

Fornication because it is lust, and of the natural man not yet purified, is an evil. But as every man can be purified, therefore, in proportion as he advances towards a purified state his evil becomes a lighter evil, for to that degree it is wiped away; and so with fornication, in proportion as he advances towards marriage love, which is the love of sex purified. The evil of fornication is more grievous in proportion as it advances toward the love of adultery. (Scortatory Love, 452.)

Fornication is lust, but not the lust of adultery. (448.)

The love of pellicacy is an unchaste, natural, and external love, while marriage love is chaste, spiritual, and internal; the love of pellicacy parts the souls of the two, and conjoins only the sensuels of the body; while marriage love unites souls, and from the union of souls unites the sensuels of the body also, even so that the two are made as one, that is, one flesh. (460.)

All fornications are scortations: "Thus it is with scortations,— whether they are fornications or pellicacies or concubinages or adulteries" (530). They are therefore among the evils which "The True Christian Religion," 316, and "The Doctrine of Life," 74, 77, declare are to be shunned as sins against God.

Fornications are expressly named among the sins forbidden by the command, "Thou shalt not commit adultery," in "The True Christian Religion," 313.

Nothing that is said or can be said of fornications can change this fundamental truth that they are evil; that they are forbidden by the Divine commandment and are to be shunned as sins; and with every Divine commandment is the Lord's omnipotence to save.

"INTERMEDIATES."

A few other passages relating to fornication need to be considered, which speak of the region or state of "intermediates," and of the lust for fornication as intermediate between the sphere of scortatory love and the sphere of marriage love:—

The sphere of the lust for fornication as it is in its beginning is intermediate between the sphere of scortatory love and the sphere of marriage love, and forms an equilibrium. . . . A man can turn himself to whichever sphere he will. . . . That the sphere of the lust for fornication is intermediate between those two spheres, and forms an equilibrium, is from the fact that while one is in that state he is able to turn himself to the sphere of marriage love,— that is, to that love,— and also to the sphere of the love of adultery, which is to that love. (Scortatory Love, 455.)

The interval that these [the sphere of scortatory love and the sphere of marriage love] form between them is on the one side from evil not of falsity and from falsity not of

evil; and on the other side from good not of truth, and from truth not of good,— which two may indeed come in contact with each other but can not conjoin. (436.)

In other words, the intermediate state is one in which one is able to turn to marriage love or to the love of adultery. The intermediate things which are present in this state are not indifferent things, things neither good nor evil, but good things and evil things not yet chosen and confirmed. Fornication in this state is an evil, but not a confirmed evil. It is of fornication in this state, “springing from a certain instinct of nature towards marriage,” that we read in the last lines of the following passage from “Apocalypse Explained”:

Thus far adulteries have been considered; and now it shall be told what adultery is. Adulteries are all the whoredoms that destroy marriage love. Whoredom of a husband with the wife of another or with any woman, whether a widow or a virgin or a harlot, is adultery when done from dislike or aversion to marriage; likewise the whoredom of a wife with a married man, or with a single man when done for a like reason. Again, the whoredoms of any unmarried man with the wife of another, and of any unmarried woman with the husband of another, are adulteries, because they destroy marriage love by turning the mind away from marriage to adultery. The delights of varieties even with harlots are the delights of adultery, for the delight of variety destroys the delight of marriage. So, too, the delight of debauching virgins when marriage is not the end, is the delight of adultery; for those who are in that delight afterwards desire marriage only for the sake of debauching, and when that is accomplished they loathe marriage. In a word, all whoredom that destroys the marriage principle and extinguishes the love of marriage is adultery or pertains to adultery; while that which does not destroy the marriage principle and does not extinguish the love of marriage is fornication, springing from a certain instinct of nature towards marriage, which for various reasons cannot yet be entered into. (Apocalypse Explained, 1010.)

We are given a glimpse also of the lust of fornication in its beginnings, in the explanation of the command, "Thou shalt not commit adultery," in the "Adversaria":—

Thou shalt not commit adultery. To commit adultery in the proximate sense is to have connection with the wife of another, which properly is called adultery; then also with a harlot. . . .

In an interior sense to commit adultery is merely to lust to get, if many things did not stand in the way, those things which the laws of order in the life of marriage forbid; for every deed arises from lust, therefore he who while not committing the deed, yet desires in his mind to obtain it, commits adultery. Natural lust itself is not sin, for what enters from the world through the senses, from the blood into the natural mind, from the order and state of one's life, from the instigation of the devil, cannot be sin; but when it passes into consent, that is into the will, and thus goes forth, it is sin; and even if it does not go forth when hindered by the fear of many things, or by impotence, and like things, then it is in itself a deed accomplished, for it is of the will. From will a man is examined as from act, for he would do it if hindrances were removed. Compare Matt. v. 27. (Adversaria, 618, 621, on the command, "Thou shalt not commit adultery.")

The importance of the intermediate state, and the duty of a man while in that state in relation to any evil, are shown by the statement already quoted, that while one is in that state he is able to turn himself to marriage love or to adultery. Read the strong numbers of "The True Christian Religion" on self-examination and repentance (509-566), and the very searching numbers of "The Divine Providence" (275-284) on the same subject, and we see that this intermediate state is the proper theatre of this first and fundamental work of Christian life. The doctrine is very clear that with those who from acknowledgment of the Lord have the power

of self-examination, the place where evils should be recognized, condemned, and shunned by the Lord's help, is this region of first beginnings. The duty of examination and repentance extends not only to evils actually done or intended, but to all the evils of natural inheritance. In that inner region of beginnings where these come first to recognition, in the region of intermediates, a man either by thinking them allowable does them in spirit and makes them his own, or by condemning them as sins and fighting against them gains power from the Lord to resist and abominate them. The following is a single brief passage of the doctrine on this subject:—

Evils cannot be removed unless they appear. This does not mean that man must do evils, in order that they may appear; but he must examine himself; not his deeds alone, but also his thoughts, and what he would do if he did not fear the laws and disgrace; especially what evils he regards in his spirit as allowable, and does not account as sins; for these he still does. . . . [When a man by self-examination sees the quality of his will], and knows what sin is, if he implores the Lord's aid, he is able to cease willing it, to shun it, and afterwards to act against it; if not freely, still to coerce it by combat, and at length to hold it in aversion and abominate it; and then, and not before, he perceives and he also feels that evil is evil and that good is good. This then is examining one's self, seeing one's evils, and acknowledging them, confessing them, and afterwards refraining from them. . . . There are few who know that this is the Christian Religion itself. (Divine Providence, 278.)

The doctrine of self-examination and repentance shows what tremendous importance attaches to our attitude toward evils while still in their intermediate state. To think them allowable is to take them out of the intermediate state and confirm them; to condemn them as evils and shun

them, imploring the Lord's aid, is to conquer them and be delivered from them.

OUR OPPORTUNITY WITH THE YOUNG.

One other passage in the chapter on "Fornication" opens a line of thought which we may follow with great profit. After speaking of immoderate and inordinate fornications which destroy marriage love and the power of perceiving its chaste joys, the chapter says: "Care ought to be taken by parents that this may not be,—because a youth greatly excited by lust cannot yet from reason put the curb upon himself" (Scottatory Love, 456). The doctrine points out to parents a responsibility which has been sadly neglected, and the importance of which we are only beginning to realize. There is no more sacred duty which parents owe their children than to protect them from the dangers of this period of life by wise and timely instruction, by wholesome occupation for mind and body, by guarding them from impure association and providing wholesome companionship, and by leading them in these early temptations to find the strength which will sustain them in all temptations. The wise and faithful performance of this duty by parents and those who are in place of parents, strikes the evil at its root, protecting young men and women from needless dangers, and giving them strength to meet the dangers which must come. The responsibility which rests upon parents and teachers by wise guidance of children to protect them from the dangers of opening manhood and womanhood is indicated in the following instruction:—

It is known that faith from love is the essential means of salvation, and thus is the first principle of the doctrine of the church; but since it is important to know how a man can be in such enlightenment as to learn the truths that

must constitute his faith, and in such affection as to do the goods that must constitute his love, and thus can know whether his faith is a belief in truth and his love a love of good, this shall be told in its proper order, as follows: Let him read the Word every day, one or two chapters, and learn from a master and from preachings the dogmas of his religion; and especially let him learn that God is one, and that the Lord is the God of heaven and earth (John iii. 35; xvii. 2; Matt. xi. 27; xxviii. 18), that the Word is holy, that there is a heaven and a hell, and that there is a life after death. Let him learn from the Word, from a master, and from preachings, what works are sins, and that they are especially adulteries, thefts, murders, false witness, and the others mentioned in the Decalogue; likewise that lascivious and obscene thoughts are adulteries, that frauds and illicit gains are thefts, that hatred and revenge are murders, and that lies and blasphemies are false witness; and so on. Let him learn all these things from childhood to youth. When a man begins to think for himself, which is the case after he has grown up, it must be to him the first and chief thing to refrain from doing evils for the reason that they are sins against the Word, thus against God, and for the reason that if he does them he will gain, not life eternal, but hell; and afterwards as he grows up and becomes older he must shun them as damned, and must turn away from them in thought and intention. But in order to so refrain from them and shun and turn away from them, he must pray to the Lord for help. The sins he must refrain from and must shun and turn away from are chiefly adulteries, frauds, illicit gains, hatreds, revenges, lies, blasphemies, and elation of mind. (Apocalypse Explained, 803.)

THE EVIL OF CONCUBINAGE.

Concubinage, which is "the conjunction of a married man, stipulated for, with a woman" not his wife, is also said to be one of the intermediates between marriage love and adultery:—

That marriage and adultery are opposites was set forth in a chapter concerning the opposition of them; and to what degree and in what respect they are opposites, can only be gathered from the intermediates that interpose, of which concubinage is one. (Scortatory Love, 462.)

Two forms of concubinage are recognized and distinguished. "Concubinage conjointly with the wife is detestable"; "it is scortation, by which the marriage desire, which is the precious jewel of Christian life, is destroyed" (466); to one who practises this concubinage "heaven is closed," and he comes into "spiritual insanity." (464.)

There is also "concubinage apart from the wife," when by "legitimate, just, and truly weighty causes" a man is separated from his wife (467). What these causes are, we learned when we read of separation. This concubinage apart from the wife, when it is engaged in for legitimate, just and truly weighty causes (these words used in the sense defined), is said to be "not damnable" (*indemne*, used in opposition to *damnabile*); it "is not unlawful," or "is not unpermissible" (*non sit illicitus*) (463, 467). Persons of the class described, who are in such concubinage may be at the same time in marriage love, "meaning that this love may be kept concealed within them, . . . quiescent, . . . interrupted" (475). The phrase "not damnable" exactly expresses the thought; for later, in the chapter on "Imputation," it is abundantly shown that no leniency in human judgment nor in the administration of civil law is advised, but that after death the Lord will impute all deeds according to the motive (530). It is but another way of saying that some sins can be forgiven by the Lord who knows all circumstances and the motives of all hearts. It is what John, the beloved Apostle taught, that, while

“all unrighteousness is sin,” “there is a sin unto death,” “and there is a sin not unto death.” (1 John v. 16, 17.)

It should be noted that the phrase “*non sit illicitus*” quoted above does not refer to civil law and its obligations, but to the government of the Lord’s Providence which continually permits evil that it may withdraw man from it (Divine Providence, 296); for this reason the translation “not unpermissible” seems better than “not unlawful.” This phrase, and the word “permitted” used of separations and concubinage, in the chapter on divorce (Marriage Love, 276), recall the general doctrine of the permission of evil, which we have considered. In this permission there is no sanction. The Lord suffers an evil to exist when it cannot be prevented without greater harm.

The teaching that there are degrees of evil in concubinage, is subordinate to the general truth that all concubinage is evil. It is among the loves outside of marriage, or conjunctions with others than one’s own consort, which angels shun “as they would flee from ruin of the soul, and from the lakes of hell,” and which are shunned by those on the earth “who go directly to the Lord and from Him live the life of the church.” (Marriage Love, 71.)

Angels said, that it is impossible for them to think from any intention concerning a wife or woman beyond their own, because this would be to convert heaven into hell; wherefore an angel, whilst he only thinks of such a thing, falls from heaven. (Apocalypse Explained, 1004.)

Concubinage even in its mildest form is among the unclean and lascivious things which the Divine commandment forbids us to do or to desire or to think allowable. Like every other evil which is forbidden by Divine command, it is to be shunned as sin against God, with full confidence in His power to save.

THE EVIL OF ADULTERY.

Under "Adulteries" also the doctrine of degrees is applied, and four degrees are distinguished, "according to which predications, inculpations, and after death imputations are made respecting them." It is made clear that the degrees are not of outward conduct, which can be seen and recognized by men, but of motive, which is known only to the Lord; and it is shown that even in acts as evil as adulteries there may be in the sight of the Divine Judge much or little guilt.

Adulteries of the first degree are adulteries of ignorance, committed by those who do not yet or **cannot** take counsel of the understanding and thereby restrain them. All evils, and consequently adulteries in themselves regarded, are at the same time of the internal and of the external man; the internal man purposes them and the external man does them. Such then as the internal man is in the deeds that are done by the external, such are the deeds regarded in themselves. But, as the internal man with its purpose does not appear before men, everyone must be judged in a court by his deeds and spoken words, according to the established law and its requirements. The inner sense of the law ought also to be considered by the judge. But let examples illustrate:—If perchance adultery be committed by an adolescent boy, who does not yet know that adultery is more evil than fornication; if the same be committed by a man of extreme simplicity; if it be committed by one who by disease is bereft of clear judgment; or by one who—as is the case with some—is at times delirious, and who is then in the state of those that are actually demented; or even if it be done in insane drunkenness; and so on; it is evident that the internal man, or the mind, is in such case not present in the external—scarcely otherwise than as in the case of the irrational. Their adulteries are characterized by a rational man according to the circumstances; and yet,

by the same man as judge the doer is inculpated and punished according to the law. But after death their deeds are imputed according to the presence, the condition, and the capacity of understanding in their will.

Adulteries committed by such are light. This is manifest from what has been said above without further confirmation; for it is known that the character of every deed, of every thing in general, depends upon the circumstances, and that these mitigate or aggravate. . . . It is so according to the Divine law in Ezekiel xviii. 21, 22, 24, and elsewhere. And yet by man they cannot be exculpated and inculpated, or accounted and judged as light or grievous according to the circumstances,—because these do not appear before him, nay, are not within the province of his judgment. Therefore the meaning is, that they are so accounted and imputed after death. . . .

From these considerations it follows of itself that such deeds are not imputed except as they are afterwards favored, or are not favored. By imputation here is meant attribution, and thence adjudication after death, which is according to the state of the spirit of the man. But inculpation by man, before a judge, is not meant. This is not pronounced according to the state of the spirit, but of the body, in the deed. If these did not differ, they would be absolved after death who are absolved in the world, and they would be condemned who are there condemned; and thus for these there would be no hope of salvation. (Scoratory Love, 486, 487, 489.)

Even in acts as evil as adulteries, which the civil law must condemn and which man himself must condemn, the Lord for reasons which are not within the province of man's judgment may impute more or less of guilt. This helps us to understand what has been said in regard to the evils of fornication and concubinage, previously considered: a man must always regard them as evil and forbidden; the civil law ought to condemn and punish them; yet the Lord who knows all may impute much or little guilt.

The instruction in "Scortatory Love" next passes to the more grievous degrees of adultery and to forms of impurity most utterly and fatally opposed to marriage and true marriage love. The diabolical nature of these evils is also shown in strong terms and in contrast with the holiness and blessedness of marriage in many places throughout the writings.

THE LORD THE JUDGE.

To the analysis of the evils opposed to marriage is added a chapter on "Imputation," in which it is again expressly shown that the final judgment of guilt or innocence in all transgressions of the perfect law of purity rests with the Lord alone, who alone can read the inmost motives of the heart. These are not revealed until one comes into the spiritual world at death.

The Lord says:— "Judge not, that ye be not condemned" (Matt. vii. 1): By which can by no means be meant judgment of the civil and moral life of any one in the world, but judgment of his spiritual and celestial life. Who does not see that if one may not judge of the moral life of those that dwell with him in the world, society would perish? What would society be if there were no public judgments? Or if one might not form his judgment of another? But to judge what his interior mind or soul is, thus what is his spiritual state and therefore his lot after death — of this one may not judge, for it is known to the Lord only; and the Lord does not reveal it until after death, — in order that every one may do what he does in freedom, and that by this fact the good or the evil shall be from him, and thus in him; and thence that he may live his own life and be his own to eternity. That the interiors of the mind, hidden in the world, are revealed after death, is because it is of interest and of advantage to the societies into which man then comes, — for there all are spiritual. That they are then revealed is plain from these words of the Lord:—

"There is nothing covered that shall not be revealed, neither hidden that shall not be made known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." (Luke xii. 2, 3.)

A general judgment like this is allowable, "If in internals you are such as you appear in externals you will be saved, or will be condemned." But a particular judgment such as — "You are such in internals and therefore will be saved, or will be condemned" is not allowable.

Judgment of man's spiritual life, or of the internal life of his soul, is meant by the imputation here treated of. Who among men knows which one is a fornicator at heart? Or which a consort at heart? And yet the thoughts of the heart, which are the purposes of the will, judge every man. (Scortatory Love, 523.)

Imputations after death are made according to the quality of the will and understanding of every one. Thus it is with scortations, — whether they are fornications, or pelli-cacies, or concubinages, or adulteries; because they are imputed to everyone not according to the deeds, but according to the state of mind in the deeds. Deeds follow the body into the tomb, but the mind rises again. . . . From all this there now follows the final conclusion:— That not from the appearances of marriages, nor from the appearances of scortations, is it to be determined respecting any one whether he is in marriage love or not. Wherefore "Judge not that ye be not condemned." Matt. vii. 1. (530, 531.)

In judging of the use to be made of this treatise on "Scortatory Love," it is well to note Swedenborg's own words of caution in the "Adversaria":—

Here indeed very many things occur that ought to be said about adultery, which have relation to the institution of every society, then to every state and condition in man. But because many things here occur, they cannot be related, for thus very many would excuse themselves. For to lusts, etc., an excuse is never lacking, or a pretext; nor can

everyone weigh whether the excusing reason is legitimate or not; and this is why various laws have been enacted in various places, according to the state of society in general and in particular. (*Adversaria*, 624, on the command, "Thou shalt not commit adultery.")

SOUNDNESS OF THE DOCTRINE.

The courage which is not content to dismiss the subject of sexual evils merely with a sweeping condemnation, but gives them a calm and discriminating study in the effort to help in their removal, is fully supported by the enlightened judgment of our day. And what Swedenborg has written in regard to these evils will not be misunderstood if the rule is followed which must be followed for the true understanding and just estimate of every author — if statements are read in their true place and connection, and particular teachings are seen in the light of general and fundamental truths.

The question of the morality of Swedenborg's teaching is answered when it is shown that he stands on the Divine commandment as interpreted by the Lord in the Sermon on the Mount, and declares it as the law of life, that all impurity of act and thought and desire is evil and to be shunned as sin; and when it is further seen that this constant and fundamental truth underlies all his consideration of the evils. To recognize degrees of evil is not immoral when they all are condemned as evil. Even if one should differ from Swedenborg in his classification of evils he must acknowledge a teaching to be moral which holds constantly that they all are evils and to be shunned as sins.

The teaching of Swedenborg uniformly sustains the authority of the civil law. In relation to transgressions of the laws of marriage and purity the civil law itself confirms the soundness of his position, when it condemns all

such transgressions but penalizes them in lesser and greater degrees.

The conception of marriage presented in the doctrine of the New Church is the highest and purest that the world has known. As the Lord's teaching in regard to marriage at His first coming was far above the gross conceptions of the Jewish Age, so it should be expected that at His second coming He would reveal still more the inward holiness of the relation which is the type of regeneration and of union with Him. The commandment of the Decalogue is not set aside; it is given a fuller meaning and a more searching application. The teaching regarding the evils of impurity shows their odiousness more clearly in contrast with the blessing of true marriage. It also reveals the Lord's providence toward those in evil, and requires those who have not outwardly committed crime to search their hearts and to have Christian charity toward those who are in evil.

THE GOSPEL FOR THE NEW CHURCH.

It is the glorious mission of the church to raise the standard of the Lord and to lead on to victory in His strength. Every doctrine of the church proves its value in the power that it gives to shun evil and to do good. To no church has the Lord ever revealed as to the New Church the eternal consequences of good and evil; to none has He ever revealed as to the New Church the completeness of His victories over evil, the sufficiency of His power to cast out all vileness from our lives and hearts. To no church has He ever shown as to the New Church the fulness of Divine power in His Word, making that power available for our help. This is the Gospel for the New Church to teach her children and young men and women, training them to meet the temptations of impurity in the power of the Divine command, "Thou shalt not commit adultery," showing them in the Word and in the doctrines the promise of victory in the Lord's strength.

Of the holy city New Jerusalem it is written, "There shall in no wise enter into it anything unclean" (Rev. xxi. 27). "By unclean is signified spiritual whoredom, which is the adulteration of the good and the falsification of the truth of the Word" (Apocalypse Revealed, 924). Outside the holy city "are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. xxii. 15). "By dogs are signified in general those who are in lusts of every kind, and indulge them; but in particular those who are in merely corporeal pleasures, especially those who are in the pleasure of eating, and drinking, in which alone they take delight. . . . They shall not be received into the Lord's New Church." (Apocalypse Revealed, 952.)





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